Dr. BROWNE's SERMON

Before the

LORD MAYOR,

On the Thirtieth of *January*, 17$\frac{12}{13}$

Hoare *Mayor.*

Martis die decimo Februar. 1712. *Annoq; R. Reginæ Annæ Magnæ Britanniæ, &c. Undecimo.*

THIS Court doth desire the Reverend Dr. *Browne* to print his Sermon preached before the Lord-Mayor, Aldermen, and Citizens of this City, at the Cathedral Church of St. *Paul*, on *Friday* the Thirtieth of *January* last, being the Anniversary Fast for the Martyrdom of King *Charles* I.

GIBSON.

A SERMON

Preach'd before the

RIGHT HONOURABLE

THE

LORD MAYOR,

THE

Aldermen, and *Citizens*

OF

LONDON;

AT THE

Cathedral-Church of St. *Paul's*;

On *Friday*, *January* 30. 1712-13.

Being the Anniversary Fast for the Martyrdom of King *CHARLES* I.

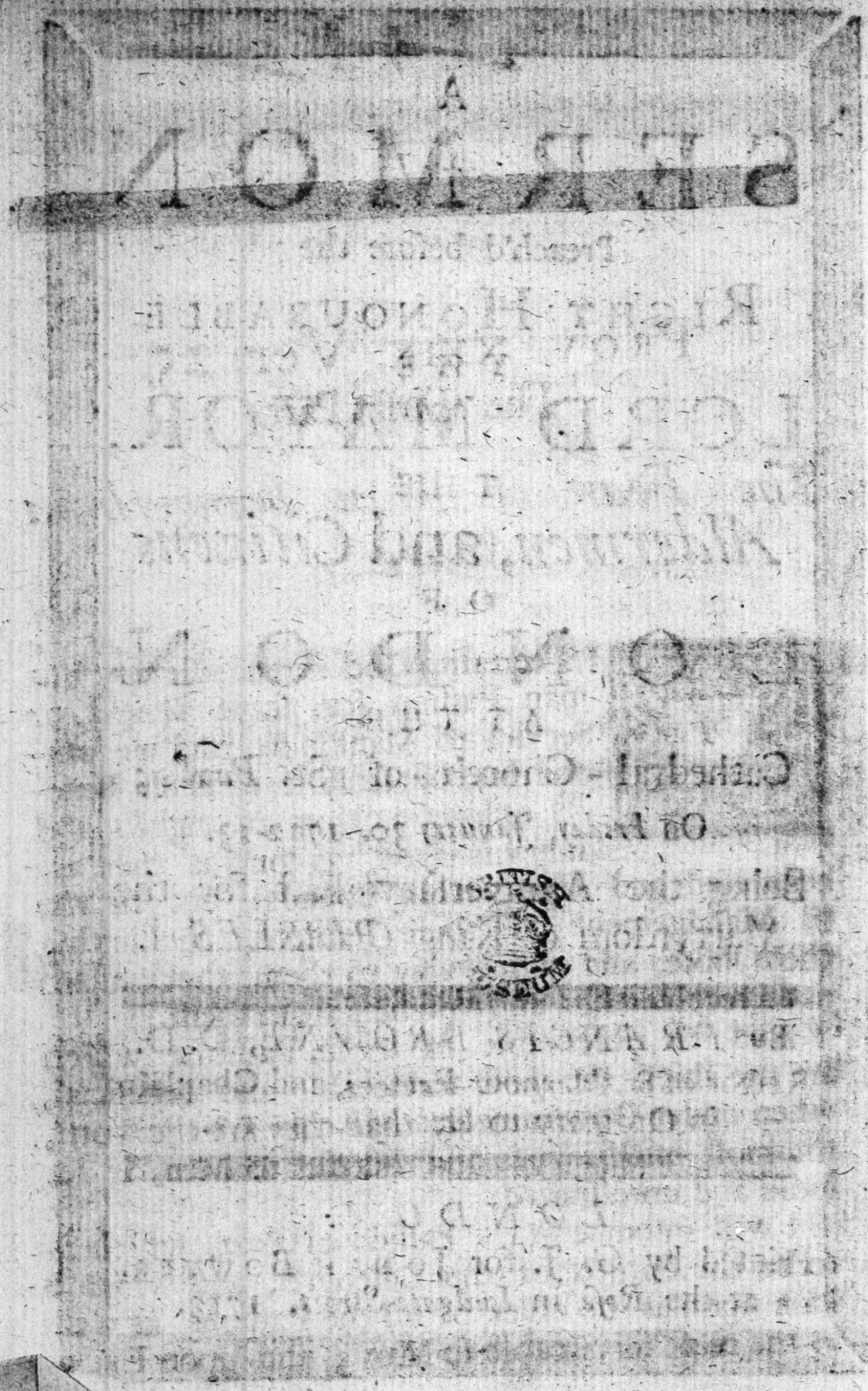
By *FRANCIS BROWNE*, D. D.

Rector of St. *Margaret Pattons*, and Chaplain in Ordinary to Her MAJESTY.

LONDON:

Printed by *G. J.* for JONAH BOWYER, at the *Rose* in *Ludgate-Street*. 1713.

604. f. 1.
140



Prov. xxix. Ver. 25.

The First Part.

The Fear of Man bringeth a Snare.

'TIS certain, God intended every human Passion for some Benefit or Service to Mankind; and we cannot but be sensible of their Benefit, as long as they are rightly and duly managed, as long as they are regulated and kept within Bounds; but 'tis the ill Management of these Passions, the letting them loose, and giving way to them, that causeth us to receive Hurt and Mischief from them.

And 'tis observable of those Passions, which are the chief, the most serviceable and beneficial, when under Government, that they are the worst, the most mischievous and hurtful to Men, if let loose and unrestrain'd.

I will instance in the Passion of Fear, which is to be the Subject of this Discourse, and which I look upon as the chief of all the Passions, as well as the most serviceable to Man; and upon Experience

[redacted]

us into more Mischiefs and greater Evils than any other.

The Almighty seems to have placed Fear in Man, as one would set a Guard or a Watch over a besieged Town, to give Notice of any impending Danger; and as in that Case, the Safety of the Town would very much depend upon the Vigilancy of the Watchman, and his giving a right Information of all the Enemy's Motions; so does the Security of Man depend almost entirely upon the Passion of Fear, and he seems to be more or less safe, according as that Passion does or neglects to do its Duty.

'Tis obvious to observe the Subservience of every just and regular Fear, to some rational and prudent Action; 'tis the Fear of Disgrace that maketh a Man brave, the Fear of Want that maketh him provident, the Fear of Danger that keepeth him upon his Guard, and the Fear of God that maketh him just and honest, and every thing that is good: But take away the Fear of God, and there is no Religion, the Fear of Want, and there is no Providence, the Fear of Disgrace, and there is no Bravery, no true Honour, and take away the Fear of Danger, and there is no Deliberation, no Counsel, no Foresight; or suppose on the other hand, that our Fears are let loose and unguarded, and the Mischiefs will be likewise innumerable, there will be no Wisdom, no Prudence, no Discretion, nothing but a Scene of Rashness and Folly.

I will

I will beg Leave to repreſent to you more at large the Miſchiefs and Evils that Men run into thro' Fear; believing, that I cannot better account for the Tragedy of this Day, and the unnatural Means that brought it about, than by imputing the chief Cauſe thereof, to the Stupidity of ſome whoſe Fears ſeem to have been too long aſleep, and to the Inadvertency of others, who thro' the Exceſs of Fear, became raſh and mad, and what not!

I. Let us ſee the Miſchiefs thoſe Men run themſelves and their Fellow-Citizens into, whoſe Fears ſeem to be aſleep; it is true, this Paſſion is not apt to ſleep, it is uſually the uppermoſt and moſt wakeful of all the Paſſions, and therefore the ſooneſt and moſt eaſily to be alarmed upon any View of Danger; I believe I may ſay, for one Man that is undone for want of Fear, there are a Thouſand ruined by the Exceſs of it; however ſome Inſtances there are, ſome Men, whom nothing will awake and rouſe up but immediate Ruin and Deſtruction.

Theſe in their private Capacity, are not improperly called the Slothful, the Improvident, the Unwary, and are often undone and ruined without diſcovering any Fear or Senſe of the approaching Evil.

As Members of the Body Politick, they may be deſervedly called the Stupid and Inſenſible, for ſuffering their Enemies to carry them to the very Brink of Ruin, before they will be convinced and made

made ſenſible, that thoſe Enemies intend them any Hurt.

Of this Kind there are not a few within the Boſom of our Church, and ſeemingly well enough affected to it too, but having no Zeal, no Care to preſerve its Fences, the Enemy is apt to take Advantage, and many Times make dangerous Encroachments upon it.

Herein it was, that they took Occaſion to lay the Foundation of this Day's Miſery, *viz.* in the Supineneſs and Negligence of our Friends, who ſeemed as it were aſleep, till the Enemy had in ſome Meaſure accompliſhed their Deſigns, and then waked at laſt with an Aſtoniſhment and Terror upon them, to ſee both Church and State, the whole Conſtitution ruined, for want of their timely Help.

Alas! how many well-meaning Men, when they ſaw the black Day approaching, ſtood aghaſt and confounded, as if they had never ſuſpected, never once thought of the fatal Stroke? How many bemoaned themſelves, when 'twas too late, that they had not interpoſed with all their Might, and reſcued their Church and Nation, and their Prince at any Rate? And how many more grew weary even of Life, lothed every Enjoyment, and ſate down and wept, to ſee the ſad Deſolation, and the impending Ruin of their Native Country?

Thus it once happened, and the Remembrance thereof will always carry with it a ſeaſonable Admonition, *That what has been, may be again*; eſpecially

ally if we are aware, that there are the ſame Engines at work now as formerly; we have the like Miſſioners from *Rome*, as full of Zeal, and as artful at all Miſchief as their Predeceſſors, but more particularly Induſtrious, to inſtil thoſe ungodly and anti-ſcriptural Doctrines, of Depoſing and Murdering Princes; we have likewiſe the ſame Enemies amongſt ourſelves, who are not only fond to embrace, but zealous to improve the Jeſuit, in commenting upon the Sacred Text; (how far wide they are in other Reſpects, I know not, but in this Particular, in the Depoſing Doctrine, I am ſure, they go Hand in Hand; ſaving, that they ſometimes vie to outdo each other;) add to all this, that we have yet a Generation of Men, not unlike the Generation before, Men who never ſee any Danger till 'tis over, never ſuſpect or think of Miſchief intended, till it is put in Execution.

I cannot leave theſe Men without one Remark, *viz.* that no body is ſo blind, as thoſe who will not, or dare not ſee; you know, Men have been ſometimes politickly aſleep, and cou'd ſee no Danger, becauſe they durſt own none; which leads me,

II. To conſider the Miſchiefs that Men bring upon themſelves, and their Fellow-Citizens, thro' the Exceſs of Fear; for indeed human Nature is abundantly more inclined to fear too much, than too litrle; I believe I may truly ſay, that more Follies and more Extravagances, yea more Sins

and more Immoralities are owing to the Exceſs of Fear, than to all the other Paſſions taken together.

Conſider but how many are affrighted from their Duty to God, from their Integrity, from their Virtue, and from their Honour, thro' the Fear of Shame, the Fear of Poverty, the Fear of Contempt, and the Fear of great Mens Frowns? And how many more are every Day drawn into ſome Extravagancy or another, ſome egregious Madneſs or Folly, through their own vain chimerical Fears? Conſider farther, how many unthinking Subjects, are every Day carry'd to and fro like the Wind, drawn this Way and that Way, by the enſnaring Power of Fear; made ready one while, to give up their Prince, another, their Country, according as they are wrought upon by artful Men, and the Paſſion is worked up to its proper Height.

Let us look back upon the late fierce Rebellion, which broke out in the Reign of a moſt excellent Prince, under whom tho' ſome Miſcarriages might happen, (as they will always do whilſt Men govern) the general Adminiſtration was admirably Good, ſo long as the King preſerved that laſt Prerogative of chuſing his own Miniſters and Servants; and let us ſee now, if we can impute the Cauſe of all that Miſery, to any Thing more juſtly, than to the extravagant Fears of Men, worked up by the Enemy to ſome Degree of Madneſs!

There were but few, I hope, and thoſe the Refuſe of the People, ſome mortify'd Members in the Body Politick (which ſhou'd have been cut off) that

that cou'd find in their Hearts, to be the first Beginners of that unnatural War, the Kindlers of the devouring Fire; the rest were less wary Citizens, and other unthinking Subjects, affrighted and drawn into the Snare, before they had any Suspicion of the intended Mischief. And here I think it may not be improper to lay open the Snare, and let you see the Steps by which the People were led into it.

The first pretended Fear, that made any Impression upon the People's Mind, was that of Popery and Arbitrary Power; this Seed was cast upon rich Ground, sown by the Enemy with great Care and indefatigable Pains, whereof they made a plentiful Harvest.

To account for which, it may be consider'd; this Nation had in those Days (as it has in these, and as I hope, it will always have) a very just Indignation to all the Fopperies and Superstitions, as well as the many false Doctrines of the Church of *Rome*; moreover, they were not a little Zealous to preserve the Right of Parliaments, and the Liberty of the Subject; (and therein also they were to be commended) but then this Fear of Popery and Arbitrary Power, carry'd many too far, and made them listen to all the invented Lyes, and malicious Forgeries of a discontented Party, who made the worst of every Thing; those few Miscarriages of the Court were all improv'd and magnify'd; the Good they did was all concealed, or else perverted into Evil, by Craft and Subtilty, and false Turns given to it; and if at any time Matter was wanting either for Accusation or Raillery, it was sup-

ply'd and furniſhed after the ſame Manner, and by the like wicked Inſtruments, as it is at this Day.

To give thoſe Men their due, they were *wiſe in their Generation*, and famous for that noted Quality, *in compaſſing Sea and Land to make a Proſelyte.*

And the ſame Myſtery of Iniquity is working yet; Popery and Arbitrary Power, are ſtill the Bugbear Cry, as they always were, and will be, whenever thoſe Men are out of place.

This Day bears witneſs what it once produc'd, and I hope will ever be diſtinguiſhed in our *Britiſh* Kalendar, not only as a Memorial of what has been, but like the Mariners Sea-Mark, to adviſe of future Danger.

After all, I cannot part with this Subject, without putting you in mind of one ſeaſonable Truth, *viz.* that this Cry of Popery and Arbitrary Power, may poſſibly, ſome time or another, be ſo worn out, as to produce a quite contrary Effect to that I am now providing againſt; inſtead of frighting us into one Extreme, it may lead us into another, and that is, to caſt off all Fear of Popery, till it comes upon us like an Inundation.

It is no improper Caution to Men, not to cry out Fire, when there is no Danger, for fear the Cry ſhould be neglected, when there is.

But I return from this Digreſſion, to put you in mind of another enſnaring Fear, which followed upon the Back of the former, and was made ſubſervient to the ſame End; and that was, the Fear of being diſgraced, and turn'd out of Place.

The

The Cry of Popery (as groundleſs as it was) had done mighty Service, and had drawn many unwary People over to the Enemy's Side; who, when they ſaw the Increaſe of their Party, took heart, and every day made larger and bolder Steps: Hereupon they began to brand every true Church-man, yea every good *Engliſh-man*, with the Name of Papiſt, *French-man*, and what not! which injurious Character they no ſooner fixed upon Men, but urged it preſently, as a Reaſon againſt their continuing in any Poſt of Profit, Truſt, or Honour: All were given to underſtand, they muſt ſhortly quit, if they had not a right Senſe of Danger, both from *France* and *Rome*.

And this, you may eaſily imagine, brought in then, as it has done ſince, and as it always will, an infinite Number of mean Compliances and cowardly Submiſſions; all the Profligate and Irreligious, yea all the Moderate, *i. e.* the Indifferent and Lukewarm, were taken together in this Snare.

It is true, and it ought not to be concealed, that a great many ſtood this Brunt, and gave up their Places with Chearfulneſs, deſpiſing the Shame: And here one wou'd have expected, that theſe Proceedings might have ſtopp'd, now that they had got all Power and Authority (ſaving a little of the Form) into their own Hands; but Things were gone too far, and the Enemy cou'd ſee no ſafe Retreat; beſides, the new Come-Overs (according to the uſual Cuſtom of Converts) became more violent than their Leaders, and ſhew'd a Forwardneſs

wardneſs to proſecute the hardeſt Meaſures, that cou'd be thought of.

And hereupon there did ariſe another Fear, which nothing cou'd withſtand, but the true Fear of God, and that was, the Fear of loſing Life and Eſtate, which ſhock'd a great many, even of thoſe who deſpiſed, and made light of all other Fears; for *Skin for Skin, and all that a Man has he will give for his Life.*

Here I cannot but reflect upon the two famous Tryals; the one of a great Stateſman, the other of a moſt excellent Prelate; which Tryals, as 'twas afterwards generally thought, made way for the Tragedy we this Day lament; but I mention them now only for a Reflection upon the enſnaring Power of that Fear, *i. e.* the Fear of Death, which was gone forth, and had ſeized many honeſt Men during theſe Tryals, who in their Aſtoniſhment, either gave their Votes againſt their own Minds, or elſe ſtood by and conſented; thereby, it may be, hoping, to have appeas'd the Rage, or at leaſt to have put ſome Stop to the unruly Tumults of thoſe Times, and ſo, to have made fairer Weather both for themſelves and for their Friends. But alas! theſe Sacrifices ſerved but as the Beginnings of Prey to the ravenous Beaſt, that is never ſatisfied, while he is able to devour.

This every body ſaw, when 'twas too late; and ſome of the great Men, who comply'd in thoſe Tryals, and afterwards ſuffer'd for the ſame Cauſe, look'd back upon the enſnaring Fear with Shame and Sorrow; and one of them *, (not

* *Arthur Lord Capel.*

(not the leaſt) acknowledged with his laſt Breath, that ſuch Ways of ſaving Life, were the worſt, as well as the readieſt Ways, to loſe it.

Nay even the King himſelf, the Royal Martyr of the Day, whoſe Courage and Conſtancy to the Truth, was remarkable thro' all his Life, and was truly and eminently ſo, at his Death, was yet ſhock'd in one of theſe Tryals; which I ſhould not have mention'd, if the good King himſelf had not ſo often mentioned it with Remorſe, and with ſuch a Godly Sorrow, as beſpoke a moſt ſincere and true Repentance. So afflicting to the holy Man was the Remembrance of this one Miſcarriage, (which I verily believe to be the greateſt of all his Life) and ſo paſſionately did he lament it, even with the laſt Remainder of his dying Breath, that he could have done no more, had either the Malice, or the whole Guilt been his, which his Enemies were to anſwer for.

Such Power have our looſe and unguarded Fears over the very beſt of Men, the moſt ſincere and faithful Chriſtians; even that great Apoſtle St. *Peter*, who generally ſhewed the trueſt Courage, as well as the greateſt Zeal, in his Maſter's Service, yet once, you know, he was not able to bear up againſt the enſnaring Power of Fear; and the Leſſon we are to learn from thence, is, while *we think we ſtand, to take Heed leſt we fall.*

If ſo many good and honeſt Citizens have fallen heretofore by this Snare, if the great Miniſters of State fell by it, and ſuffer'd Ruin to come upon themſelves and their Native Country, upon the beſt

beſt Conſtitution in the World; and the pureſt and moſt Primitive Church of Chriſt, that was then, or is this Day; if our holy Martyr, and that great Apoſtle, once fell thro' Fear, which of us, who that hears me this Day, can think himſelf out of Danger?

Fear has its Snares and Temptations ſtill, and there are thoſe amongſt us, who ſeem to want nothing but the Power, and a ſeaſonable Opportunity to kindle the like devouring Fire, to that which did once conſume this Land; I ſay, they ſeem to want nothing but the Power, for the Will they are evermore declaring, in ſome ſcandalous Libel, or bitter Invective againſt the Government, and more remarkably, as often as this Day returns, in their brutiſh Songs, and moſt daring Manner of Caballing and Feaſting.

But theſe Things are the Magiſtrates Care; it will be my more proper Buſineſs, now, that I have been repreſenting the Power of our looſe and unguarded Fears, to conſider how and in what manner they may be ſo reduced, as that they may anſwer the End God intended them for, which is our common Service and Benefit.

And in order to this, I ſhall firſt enquire what is the moſt proper and reaſonable Object of our Fear, and ſecondly I ſhall ſhew, that the placing our Fear upon that Object, will be the proper and only Cure of all our other Fears.

Firſt, Let us ſee what is the moſt proper and reaſonable Object of our Fear; and here I think we

we may very readily conclude, that he who gave us this Paſſion, intended it ſhou'd be firſt, and chiefly employ'd about himſelf; indeed every Thing we do, or can fear, carries with it a proper Intimation that we ſhou'd fear God; the Fear of Danger ſuppoſes we ſhou'd fear him, whoſe Providence diſpoſes all Events; the Fear of Want ſuppoſes in like manner, that we ſhou'd fear him, who alone can ſupply all our Neceſſities.

This is the natural Language of all our Fears, and it is agreeable, in all Reſpects, to the plainer Language of Scripture, which enforces the Fear of God ſo often, and in ſuch a manner, as not to allow us to fear any Thing elſe; which leads me to ſhew in the ſecond Place, that the Fear of God is the proper and only Cure of all our unreaſonable Fears.

That it is the proper Cure, may be juſtly inferr'd from the Words immediately following my Text. *The Fear of Man bringeth a Snare, but whoſo putteth his Truſt in the Lord, ſhall be ſafe.* Here the Fear of God, which is our only juſt and reaſonable Fear, is oppoſed to the Fear of Man, which comprehends all our enſnaring Fears, and is offer'd by the wiſe Author of my Text, as our proper Guard and Security againſt them; for *whoſo putteth his Truſt in the Lord*, or in other Words, *whoſo feareth God, ſhall be ſafe, i. e.* he ſhall not be in Danger of any other Fear: And the holy Pſalmiſt has intimated as much in divers Places, in the 56th at the 11th, ſpeaking of himſelf, he ſays, *In God have I put my Truſt, I will not be afraid what*

Man can do unto me; and in the 112th at the 7th, he ſpeaketh more indefinitely of the Man that feareth God, or *truſteth in the Lord*, and ſays, he *ſhall not be afraid of evil Tidings*, *i. e.* he ſhall not be ſo afraid, as to be enſnar'd or miſled by them.

This will be farther illuſtrated, by conſidering, that the true Fear of God, carries with it a Senſe of all the Divine Attributes, a Senſe of his Providence over the World, his Juſtice and Goodneſs to Man, his Omnipotence and Power, *&c.* and every one of theſe, if apply'd to our ſeveral enſnaring Fears, as they ſhou'd be, are a proper and moſt effectual Antidote to reſiſt their Power: A Senſe of the Divine Providence is a proper Antidote to the Fear of Poverty, a Senſe of God's Juſtice and Goodneſs, will either prevent or take away the Fear of Suffering in this World, and a Senſe of his Power and Omnipotence, will ſupport a good Man in the moſt imminent Danger. In fine, every Fear that is in Man, every enſnaring Fear has its proper Cure in ſome Divine Attribute or another; and it will deſerve your farther Notice, that theſe Fears have no other Cure.

Set aſide the Fear of God, and there can be no true Support in Diſtreſs, no real Conſolation under Diſgrace, no proper Refuge to thoſe that are in Danger: And that is the true Reaſon, that thoſe who fear not God, are ſo apt to be afraid of every Thing elſe; the Scripture, you know, repreſents them, * in *Fear, where no Fear is.* † *And flying when none purſueth.* This was the

* *Pſal.* liii. 5.
† —xxviii 1.

the very Caſe of that wicked *Cain*, who as ſoon as he departed from the Fear of God, was ſeized with the Fear of every thing he ſaw, and had the perpetual Dread of Death and Hell upon him: It is true, all wicked Men do not diſcover the like Fear, as *Cain* did; ſome of them indeed ſeem to fear Death and Hell too little, but at the ſame time cannot forbear diſcovering ſome other more unreaſonable Fear, ſuch as the Fear of being diſgraced, deſpiſed and laugh'd at, which equally proves, that they are in Bondage, and that there is no getting free without the Fear of God. I will now only beg Leave by way of Inference to exhort you to the Fear of God, as it is the only Guard of our Integrity, and the only Preſervative of our common Peace and Happineſs.

1. I ſay that the Fear of God is the only Guard of our Integrity: All our other Fears, you ſee, are enſnaring, and do expoſe us every Day to Sin or Folly; you have likewiſe ſeen, that nothing but the Fear of God, is Armour ſufficient againſt theſe Fears; and therefore if you regard your Integrity, if you intend to be either honeſt Men, or dutiful Subjects, you muſt put on the Armour, that is our proper Defence in Caſes of Danger, you muſt fear God, that you may not be miſled and drawn away by the corrupting Power of any other Fear.

'Tis remarkable, that in Holy Writ, the Fearful are reckoned amongſt the very worſt of Reprobates, amongſt the Abominable and Murderers, *&c.* which I take to be an Intimation, that Cowardice

is the fatal Rock upon which Men are ſo apt to ſhipwreck all Honour, Vertue, and Integrity.

I cannot help thinking, that not only the moſt, but that the worſt of Crimes, are the Effect of Fear: 'Tis the Fear of Diſgrace, and Infamy, and Contempt, that prompts Men to that horrid Outrage of Self-murder; and Duelling, I think, cannot better be accounted for, than by the enſnaring Power of ſuch like Fears.

Indeed I am of Opinion, that Fear had the chief Hand in the Murder of this Day, and that all thoſe vile Wretches, who aſſiſted in ſhedding the Blood of the holy Martyr, might not improperly be called, the Fearful, in the Scripture Senſe of that Word.

For when I conſider the horrid Nature of the Fact, with ſome direful Circumſtances attending it; that the Murder was committed upon the Sacred Perſon of a moſt excellent Prince, the innocent Blood ſpilt by his own Subjects, before the Royal Palace, at Noon-Day, in Deſpite of the Law, and with a Mockery to Publick Juſtice; I am at a loſs to account for all the prophane Pomp and Triumph; it carries ſomething with it, that is above the Power of the greateſt Malice, or moſt inveterate Revenge; nothing ſurely but Fear, ſuch Fear as purſues the Guilty, and ſeizes Men that are in Deſpair, cou'd ever have puſhed the mad Villains on to ſo flagitious a Wickedneſs.------

Theſe Reflexions upon our looſe and unguarded Fears, and the terrible Effects they ſometimes bring about, as they are a proper Warning to the Fear-

ful,

ful, ſo they carry a ſeaſonable Caution to Men of Courage, that they never go unarmed in Times of Danger, never without the Fear of God before their Eyes, leſt poſſibly ſome other Fear ſhou'd take Advantage, while the Armour is laid aſide, and ſurprize them to their Ruin.

But I haſten to my laſt Particular, to remind you, that the Fear of God is the only Preſervative of our common Peace and Happineſs.

That we have no other Preſervative, may be eaſily inferr'd from what has been already ſaid; for without the Fear of God, there can be no true Courage; without true Courage, there can be no Integrity, no Virtue, no Honour; and where there is no Honour, no Virtue, and no Integrity, no Nation can be happy.

For Illuſtration hereof, be pleaſed to conſider, that in this moſt excellent Conſtitution of ours, there is as much Care taken, as much Contrivance ſhew'd, to ſecure our common Happineſs, as the Wiſdom and Foreſight of Man is capable of; our Laws are founded upon the moſt exact Rules of the beſt and trueſt Reaſon, and our Church is eſtabliſh'd after the pureſt manner of the Primitive and Apoſtolick Church; and yet we have ſeen the Time (ſome of us that are here preſent) when all was brought to Ruin, theſe Laws laid aſide as obſolete; this Church deſpiſed and covered over with Rags; and the whole Conſtitution ſhatter'd and broken in Pieces; at which time, we might have lamented with the Prophet, and ſaid as he did upon another Occaſion, ——*The Ways of Zion*

do

do mourn, becauſe none come to her ſolemn Aſſemblies, all her Gates are deſolate, her Prieſts ſigh ..... and ſhe is in Bitterneſs ; ..... her Adverſaries are chief, ... and have ſpread out their Hand upon all her pleaſant Things ; ..... her Princes are become like Harts, that find no Paſture, they are gone without Strength before their Purſuers. And now if we enquire and ask, how all this came to paſs ? we ſhall find it was, becáuſe the Fear of God was not in this Land, and therefore all other Fears were let looſe upon Men, and led them (as has been ſhewn) to work out their own, and their Nation's Ruin.

Thus you ſee, that our common Happineſs is not to be ſecured without the Fear of God ; I will beg your Patience one Minute longer, and ſhew, that the Fear of God has a proper, and natural Tendency to ſecure it ; for indeed, our whole Conſtitution is ſo admirably framed, that if every body had Honeſty and Courage to do their Duties in their reſpective Poſts, we cou'd not but be an happy People ; and therefore if you conſider, that the Fear of God is an effectual Principle both of Honeſty and Courage, and ſuch a Principle as will force Men to Duty at all Adventures, as well when it threatneth Evil, as when it offereth Honour and Profit ; I ſay, if you conſider this, I ſhall need no other Argument to ſhew, that the Fear of God has a proper and natural Tendency, to ſecure our common Peace and Happineſs.

I will now conclude all in a few Words, firſt directing myſelf to the Magiſtrates, with all Duty and

and Submiſſion; and then to my Brethren and Fellow-Citizens, with all Love and Kindneſs.

Firſt, I beg leave to put the Magiſtrates in mind, that they are not altogether out of the Reach, nor out of the Power of Fear; we have frequently ſeen, and we are this Day lamenting, the many mean Compliances and cowardly Submiſſions of Men in great Poſt and Station, whereof the Enemy took Advantage, and made them ſubſervient to their own wicked Ends.

And conſidering that Magiſtrates are ſtill but Men, and ſubject to like Paſſions with thoſe that are gone before, I hope I may not unſeaſonably advertiſe them of Danger, eſpecially when 'tis intended for no other End, but to prevent it.

And now, my Brethren and Fellow-Subjects, I have only one Word of like Advice for you, and ſo I have done.

You know and you have heard this Day, the Snares that were lay'd in former Times, and which miſled our Fore-fathers to their own, and to the Ruin of their native Country; and therefore you will more eaſily bear with me now, if I take upon me to admoniſh you, that you alſo are but Men, and ſuch Men, as have not only fallen, but are very apt to fall, thro' the enſnaring Power of Fear.

Let me therefore, my Brethren, go back once again, to remind you, that theſe Fears, tho' dangerous, are not incurable; they are all capable of Reſtraint, and while under Government, to be managed to our great Advantage.

The

The Fear of God, when it ruleth in our Souls, it will ſo diſpoſe, and allay all our other Fears, as to make them truly ſerviceable to us, thro' the whole Courſe of our Lives.

The Fear of God will make us fear every Thing that we ought to fear; it will make us fear every juſt Alarm of Popery, and it will likewiſe make us fear the mad Phrenſies of Fanaticks.

Moreover, the Fear of God will make us not fear thoſe Things we ſhould not fear; it will make us fearleſs of Danger, fearleſs of Diſgrace, Contempt, and Poverty, and every evil Thing, which ſtands in Competition with any Duty either to our native Country, to our holy Church, or to our moſt excellent Queen.

In fine, the Fear of God will preſerve us from all thoſe enſnaring Fears, which the Enemies of our Peace and Safety, are always laying in our Way, *thoſe Lovers of Change, and Haters of every good Eſtabliſhment*: I cannot therefore put an End to this Diſcourſe with better or more ſuitable Words than thoſe of the wiſe Man, ---- *Fear God, honour the King, and meddle not with them that are given to Change.*

FINIS.

BRITISH MUSEUM